

# An Exposition

on of the fourth Chapter  
of *S. Iohns Revelation,*

made by Bar. Traheron, in  
sundry Readynge before his  
Countrey-men, in Ger-  
manie.

Wherin the providence of God  
is treated, with an answer  
made to the Obiection of a  
gentle aduersarye.



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To maister Rob. Parker,  
*and to maistresse Anne his*  
godly wyfe, exiles for Christes  
cause, Bar. Traheron wisheth en-  
crease of Gods grace.



W Hile I laboured to comforte my selfe, and  
other in the consideration of Gods prou-  
dence, you knowe how one put in his  
foote, and assayed to impugne some part  
of that that I had spoken. And though by  
your procurement we met together, and  
after some debating, agreed vpon the chiefe pointes, that  
before seemed to be in controuersie betwene vs, yet after-  
ward it liked him to shewe certayne reasons against my asser-  
tion, either for exercise of learning, or because he would  
be better confirmed in the truth. Now considering that the  
matter is of greate weight and importaunce, and somewhat  
scrupulous in this weakenesse of mens capacitie, and subiecte  
to the reprehensions and cauillations of licentious heades,  
lest any thing should be bruted otherwise than I spake, I haue  
thoughte good to put in printe all that I saide in your pre-  
sence, that all men may know, what my meaning is, not by  
reherfall sermons, but by mine owne writyng. And in this be-  
halfe I haue partly followed the counsell of M. Gilbert Bark-  
ley, whom you knowe I haue in due reuerence, for his greate  
grauitie, and singular integritie of life. This poore fruite of my  
studies I dedicate vnto you my most entierly beloued master  
Parker, and to the right wotthye matrone your wyfe. For  
seeing the perfecte sincere loue, that should be betwene all  
married folke, shineth moste notably in you, I would not sun-  
der you in this place, whom God hath so ioyned and made

one in all good things. I haue iudged it also my dutie, foras-  
much as the bowels of the saincts haue bene, and be dayly  
refreshed by you, to render this testimonie of your singular  
godlynesse, and of my good affection towards you in the  
sight of the worlde. God almighty confirme, and augment in  
you the knowledge of his truthe, and loue of righteousnesse,  
and blesse my beloued, VVearworth, Peregrine, Anne, and  
Cecile your children, that they may followe the godly steppes  
of their Parentes, and that the mention that I make of  
them in this place, may be a spurre vnto them  
here after to set them forewarde in  
the loue of true Religion, and  
innocencie of life. Amen.

## The first Reading.



**A**S the vision which Ezechiel saw, and describeth in the first Chapter, serueth to this end, to teach that the great miseries and calamities which the Jewes suffered by the force and oppression of Nabuchodonosor and the Babilonians, came not vppon them by chaunce, but by the ordinance and prouidence of God, so this vision which S. Iohn most liuely setteth befor vs, sheweth in lyke maner, that the decay and ruine, the afflictions, and persecutions of the Church in this latter time, and what soeuer is done in the world by Antichriste and his members, is not tossed at auenture by hap, but gouerned by the hand, and certayne prouidence of God. And it is right necessary for vs to knowe, that fortune and

A.iii.

chance

chaunce rule not the roste in mens  
matters, ruffling and tomling  
all thynges confusedly, as Epi-  
cures Disciples thinke, but that  
G O D is the orderer, disposer,  
and gouernoure of all the thinges  
that bee done in the worlde. For  
it is not possible for vs to quiet oure  
selues when wee consider the long  
and greate prosperitie, and luckie  
successe of false teachers, of Chri-  
stes open and professed enemies,  
of most vngodly, cruell, barbarous,  
and wicked men, vnlesse wee bee  
stayde with this, that G O D ru-  
leth, ordreth, and gouerneth alto-  
gether, and therefore that there  
shall bee an ende of the raging of  
tyrannous persecuters, and that  
the gouerner of all, shall tourne  
all to the iuste destruction of the  
wicked, to the comforte of his cho-  
sen, and to the aduauncement of  
hys owne glorie. Agayne, if wee  
looke

looke vpon oure priuate state , and  
call to cōmpte oure frailtie , and  
infirmittie , the manyfolde disea-  
ses and miseries where vnto wee  
are subiecte , what comfōrte can  
wee haue , or what ende of mour-  
ning and sorowe , if we be not per-  
swaded that Gods Prouidence  
reacheth vnto vs , and ordreth all  
that commeth vppon vs , not as se-  
meth vnto vs , but as he knoweth to  
be best for vs :

But here I muste warne you of  
two notable faultes . One is of  
them , whiche when they heare vs  
saye , that all thynges comme to  
passe by Goddes Prouydence ,  
thynke , and affirme , that wee  
teache that **G O D** is the author  
of all the sinfull actes that are done  
in the worlde . whiche is moste  
falle , moste horrible , and de-  
testable,  
A.iiii.

testable, ether to be spoken, or thought.  
For it is as impossible for God, who  
is altogether good, to be the author  
of euill, as it is impossible for him to  
leauē of his godhed, and to be no more  
God. We say then constantly, and  
with all behemencie of mind, that  
God is the author of no euill, and we  
meane it not so, that bycause God  
worketh it, therfore it is good, though  
of it selfe it be euil, but we meane that  
he is in deede the proper worker, and  
cause of no euill, that euill and sinne  
spring not from him, but from the de-  
uil, and from vs, and that he is sim-  
ply, and merely the author and worker  
of good thinges only, both when he  
worketh by himselfe, and when he  
worketh by & in vs. And yet we saye,  
that nothing commeth to passe with-  
out him, & that he ordreth, disposeth,  
tempereth, and bringeth forth to lighte  
all the euill actes that are done in the  
world. But it is one thyng to vtter, to  
bring

bring forth, to dispose, and order mens  
euills, & it is another thing to worke,  
and to cause euills in men. It is one  
thing to make an instrumente euill,  
and it is another thing to vse an euill  
instrumente, being alredy so made by  
an other. To make an instrument euil,  
is euill, to vse euill an instrument, is  
not euill simply, yea to vse an euill in-  
strumente to good ends, is good. Sa-  
tan and our owne will hath made vs  
all euil instruments. God though we  
be now made il instruments, vseth vs  
well. Sathan, and our owne will  
hath wroughte and caused wicked-  
nesse in vs all, God moderateth, re-  
presleth, stireth vp, & bringeth forth  
the euill, that Sathan and we haue  
caused in our selues, so that we vtter  
no parte of the euill that is in vs by  
Sathans enuie and our owne faulte  
and follie, but where, and when it  
pleaseth God the gouernoure of the  
vniuersall world. And thus I trust it  
A. b. is

is not harde to bee perceyued , that  
though nothing come to passe be-  
sides Goddes Providence , yet hee  
is not the authoure and worker,  
and very cause of anye manner of  
euyl and sinfull acte . For hee wor-  
keth not euyl in oure hartes , but  
synding euyl there already wrou-  
ghte , hee either stoppeth , and re-  
presseth the same , or stirreth it vp,  
and bringeth it forth , and ma-  
keth it knowne to the worlde , as  
hee knoweth to make moſte for hys  
gloꝛye , and for the profite of hys  
chosen.

The other faulte is of them,  
whiche acknowledge G O D to  
bee the ruler , and gouerner of all  
thinges , and yet they finde faulte in  
his gouernement . For they aske  
why G O D prouided not other-  
wise in the beginning , than that  
Sathan shoulde bring manne to  
transgression : why hee stopped not  
hys



hys enterprize at the firſte , for ſo  
ſhoulde there haue bin no euill in the  
worlde, or why now he doth not de-  
ſtroy all wicked men, all the aduerſa-  
ries of his ſonne at once , or make  
them all good men , that we mighte  
liue a quiete, happy, and pleaſaunte  
life withoute miſerie, withoute mur-  
muring, without filthines of maners,  
in all puritie, and godlineſſe, wheras  
now the world is full of calamities,  
full of plagues, full of vile actes, full of  
faſſe doctrine, idolatrie, and ſuperſti-  
tion, Antichriſte preuailling euery  
where, making hauocke, beating  
downe, and ſtamping vnder his  
feete all that is good and godly.  
Theſe men woulde haue **G O D**  
and his doinges ſubiecte to theyr  
iudgementes ſeate, and whatſoeuer  
they cannot comprehend wyth  
their wittes, they can finde no rea-  
ſon nor goodneſſe in it. They wil not  
make their iudgementes agree to  
gods

gods doings, but they will haue god to make his doings agree to their iudgementes. But what if God will not do them that honoure, vntyl they can shewe themselves as wise as he is ?

Shal a cuning artificer alter his worke, bycause a folish vnskilfull mā, can seme to himselfe to fynd a fault in it? No man in thys lyfe can attaine to a full reason of gods doyngs. But we shall see in this part of the scripture, that they whiche are now departed out of this life, and liue in a better life, find that god hath done al things most wisely, iustly, and orderly, wherunto they coulde not fully attaine, while they liued in this worlde. But though I saye, that men in this lyfe cannot attayne to a full knowledge, and reason of all gods doings, yet I denye not, but that they haue some knowledg, and see some reason in his doings. For touching the first questi-  
no,

on, if God had hindred Sathans enterprize at the beginning, then Sathans wickednesse & mans frailtie, the gods righteousnesse in punishing sinne, and his most wonderfull goodnesse in the long purposed before, and now performed incarnation of his sonne, could neuer haue bin known. And touching þe second question, that he now suffereth Antichrist to make such an hurley burley and confusion in the worlde, therein his wisdom and righteousnesse appereth plainly in bringing to light the outrageous naughtynesse of men, and in striking the reprobate with deserued blindness. His mercy also and goodnesse shineth forth most clerely in sauing & preserving his chosen, in the midst of al errors and blindness, in the midst of all stumbling blockes and dangers, which is no lesse to be marvelled at, than the sauing of the noble children of the Hebrewes unhurte in  
the

the hot burning ouen. But now that  
I haue shewed you the ende of this  
vision, with some aunswers to the  
obiectiōs of men, either vngodly or  
vnlearned, I will b:iefely shew you  
the summe, and so come to a more  
particular consideration of the texte.  
This is the vision in summe: In hea-  
uen there appeareth a throne of im-  
periall maiestie: Vppon this throne  
there sitteth one holding a booke in  
his ryghte hand, sealed with fīue sea-  
les. A lambe as it were slayne, is as-  
sociated and ioyned with hym that  
sitteth vppon the throne, which re-  
ceiueth the booke, and openeth the  
seales thereof. Out of thys throne  
there proceedeth a seuenfoldē spi-  
rite, which sheweth forth his won-  
derfull power. Before the throne  
there is a glassie sea, cleare, and chri-  
stallike. The throne leaneth vppon  
foure beastes, which haue eyes, and  
wings. Then a grene rainbowe like  
an

an emrod compasseth the throne, as  
it were a garlande. In a circle aboute  
the throne be. 24. seates, and in them  
sitte. 24. elders crowned, and clothed in  
white garmentes. This is the  
summe of the vision, which requireth  
a more particular declaration. But  
firste wee must speake somewhat of  
those things which Saincte John  
setteth before thys vision, whiche he  
so cunningly painteth forthe. Thus  
he speaketh before:

After these things I sawe. Saincte  
John sawe other visions before, de-  
claring to him, how the Lorde Jesus  
raigneth in his Church, and gover-  
neth it: what preceptes, what exhor-  
tations, what chastisementes he  
bleth in it: and agayne, what the  
duetie of the Church is towarde  
hir Lorde, and king. All whiche  
thinges are described in the former  
chapters.

I sawe

I sawe. That is, a vision appeared  
vnto me.

And behold a dore was opened in heuē  
where a dore standeth open, men may  
enter in. So by this spech, S. Iohn  
signifieth, that he was admitted into  
the contemplation of heuēly things.  
Wherein the great goodnesse of God  
is set before vs, who voutsafeth to  
open the dore of his secrete closet to  
a mortal man. But see the same good-  
nesse yet more declared. For many see  
a Kings priuie chamber dore open,  
and yet are asfeard to enter in. Such  
feare and bashfulnesse might happen  
to S. Iohn, and therefore God com-  
forteth him, and maketh him bolde.  
For he saith:

And the first voyce that I heard was as it  
had bin of a trumpe speaking with me,  
and said, come vp hither. Henrie Bul-  
linger a very godlye & learned man,  
thinketh that this voyce, was y<sup>e</sup> voyce  
of Christ, which I like wel. If you wil  
take

take it rather for the voice of an Angel, I will not contende therein, so that you vnderstande that the Angell spake vnto Iohn after this sorte, by the appoyntment of Christ. For whether the Lord, shewe his goodnes to vs by himselfe or by his creatures, it is al one. All proceedeth from hym, and therefore he is onely to be gloryfied. The voyce was lyke the sounde of a trumpe, whereby is signified that it was no faint thing, but mighty in working, and able to take away all feare, and to perswade thoroughly.

Come vp hither. The nature of earth is, to fall to the earth, and not to rylse bpwarde. We should neuer rylse from the earth, vnlesse God did call vs, and rayse vs bp. But if we will consider God and his works, we must ascend, we must flie bp farre aboue the earth, farre aboue our fleshe, and our owne reason to. That Bullinger sayth that we must purge our selues from earthie affections, if wee will beholde

heauenly things, it is very good sense  
also.

And I wil shewe thee what shalbe done  
hereafter. That God voutsafeth to  
make men priuie to his doings, it is  
a goodnes neuer thought vppon, ne-  
uer comended enough. Which thing  
he shal soone perceyue, that conside-  
reth what God is, and what we are,  
his exceeding great Maiestie, and our  
exceeding great vilenes. Which mat-  
ter I wil not now enlarge, but leaue  
to your consideration.

This would be well noted, that he  
sayth, that he wil shewe him things  
that must be done afterwarde. For  
some expound the things that are spo-  
ken hereafter, partly of things done  
vnder the old testamente, and partly  
of things done vnder the new. Which  
must needes be an error, and leade  
men into wrong opinions, making  
them begin at a wrong end, sith hee  
sayth plainly that he wil shew things  
to be don, after the time that he spake  
with



with hym, & not thyngs done before.  
And strayght way I was in the spirite.  
I was so occupied and deteyned alto-  
gether in the spirite, as if I had had  
no body, as though I had forgotten  
all bodily and earthly thinges. Or  
the spirite of God came vppon me  
and possessed me, or as Bullinger  
wryteth, I was in a spiritual cōtem-  
plation, and rapte in spirite. That he  
saieth, streyght way, he sheweth the  
mighte and efficacie of the voice that  
spake vnto hym.

And behold a throne was set in heuen.  
Gods throne is often spoken of, and  
described in the scripture. For Esay  
sayth in the .6. Chapter, that he sawe  
God sitting vpon a throne high, and  
aduāced, & his traine filled the tēple.  
Ac. In the first chap. of hys prophēcie  
Ezechiel sayth: that he saw in heauen  
as it were a saphir, & the likenesse of  
a throne. And he repeteth the same in  
the 1. Cha. Daniel in the .7. cha. shew-  
eth that he saw gods throne glistering

B.ii.

like

lyke fire, and the wheeles of it sente  
forth fiery flames. But Gods throne  
is no where described so fully, so lyue-  
ly, and with so cunning and pleasant  
wordes, as in this place. What this  
throne signifieth, we may easily ga-  
ther out of the words of king Dauid,  
for thus he singeth in the. 9. Psalme:  
God shall remayne for ever, he hath  
made ready his throne to iudgement.  
And he shal iudge the worlde in righ-  
teousenesse, & decide the peoples mat-  
ters with equitie. So then we br-  
derstand by the throne, gods imperial  
gouvernement, and his iudiciarie ad-  
ministration. This throne is not in  
earth, but in heauen. For God ruleth  
not after any earthly manner, but af-  
ter an heauenly manner. Neither is  
his iudgemente and gouernemente  
corruptible, and subiecte to an ende,  
but as Dauid saith: he remayneth a  
iudge, a ruler, and gouerner for ever.  
For in the Hebrue tong, to iudge, sig-  
nifieth, to order, to rule and gouerne.

And

And vpon the seate ther was one sitting.

You knowe that it is God and his sonne, that sitteth vpon this throne, i. administred, ruleth, and gouerneth all thinges.

And he that sate was in sight like a Iaspis and, a Sardine stone. By the coloures of two precious stones, the nature of God is some wyle shadowed to sainte John, and to vs. Plinie writeth, that a Iaspis is a grene stone, which is a freshe, and a pleasaunt coloure, & the coloure of many thinges that are lusty and lyuely. And therefore writers vnderstande thereby Gods perpetuall continuance, his incorruptible and immortal nature, as Dauid saith, Thy yeares shal not be ended. And not onely that he is the euer lyuing God, and continueth euer in life hym selfe, but also that he giueth lyfe to all other liuinge creatures, and preserueth the in grene and lusty freshnes. A Sardine hath a fierie coloure, and may expresse vnto vs gods soe iudge.

B.iii.

mente,

ment and vengeance vpon vnrepentant sinners.

And a rainebow was about the throne like in sight to an emrod. It is meruallous comfortable to vs, that Gods throne is compassed about with the rainebowe. For the rainebowe is a sacrament of gods perpetuall mercy, and of his most gracious couenant made with vs. Who might abide the iustice and seueritie of gods throne, if it were not compassed with mercy? For as Dauid sayth: if God woulde obserue iniquities according to his righteousness, who shold stand? But hee hath set hys rainbowe and sacramente of mercie so round about hys throne, that hys eies can neuer be of from it. He can tourne hys sight no way but he must see it. And therefore now it is not to vs a terrible and dreadfull throne, but (as Saint Paul calleth it) a throne of grace, whereunto we may approche with boldenesse, and finde ready helpe. The coloure  
of

of this rainebowe was lyke the coloure of an emrod, which isthe most freshe and pleasant coloure that any stone hath. For in deede there is nothing so delectable & pleasant to vs, as gods couenant of grace, & mercy. And this couenāt is euer grene, & endureth euer to the behofe of the chosē. And about the throne were 24. throns. &c. That the xiiii. elders sate vppon thrones, for the Greeke worde is all one here, and when mention is made of gods throne, and that they were crowned, I thinke in deed that by thē we must vnderstand with Bullinger, the company of Gods saintes departed out of this world, and now reaigning & triumphing with the lord Iesus in heauē. And I thinke that an allusion is made, and a regard had to the kings of this worlde, which haue their counsellors, & noble men sitting about thē. For the scripture describeth heauēly matters to vs by such things as are in vze among vs. Bullinger  
B. liii. noteth

noteth that. **xxiii.** made of. **xii.** And  
that the. **xii.** Patriarches signifie al  
Israel, and the olde Churche before  
the incarnation of Christ. And the  
christian Churche was planted by  
**xii.** Apostles, so that the number of  
**xii.** comprehendeth the whole con-  
gregation of the newe people. And af-  
ter this sort. **xxiii.** . signifie the  
whole triumphant church, consisting  
of Jewes and Gentiles. These **xxiii.**  
are apparelled with white garmēts.  
For Christ hath purged them, and  
made them faire, and clothed them  
with his owne puritie and righte-  
ousenes. They are crowned, for they  
ouercame Sathan, and his hellish  
army, while they liued in this world.  
And nowe they raigne as kings with  
Christ the Lord in everlasting glozy.  
That they sitte, Bullinger saith, it is  
not ment, that they be Judges, but  
they are sayd to sitte, because they rest  
from their labours, & now haue qui-  
et affections, and be far from trouble:  
some

Some passions of mynd.

Howbeit I see not why mention should be made of thrones, if we shall not vnderstande, that they sitte as iudges. Not that we meane, that they iudge in steade of Christ, but we meane, That they iudge with hym, that is to say, alowe his iudgmentes, thinking the same thing in euery matter, that he doth, and reioycing in his doinges. For the lord hath aduanted them to this dignitie, as to sitte with him in iudgment.

For he hath made al his thinges common to his saintes. His iudgements, he hath made their iudgmētis, his kingdome, their kingdome: his raigning their raigning: and so forth:

Now by this description of the thrones, golden crownes goodly garments of the saintes departed out of this lyfe, we may vnderstande thy greate glory and felicitie, that they liue in.

Which thing shoulde comferte vs

B.v.

in

in these our afflictions and miseries  
that we faint not, or be discouraged.  
knowing that gods saintes passed  
by the same, and now triumph in per=  
petual ioy. The olde heathen men of  
great wits, taught the youth of their  
time, that vertue dwelleth vpon the  
top of an high hill, and that the way  
to the hill toppe is very rough, labor=  
some, and tedious, but when a man  
is once come to the top, he shal finde  
a goodly plaine, goodly greene me=  
dowes, and all manner of pleasures.  
We knowe taught by a more certayne  
scolemaster, that the way to heauen  
is very strayght, and that throughe  
many afflictions, we must enter into  
gods kingdome. But when we bee  
once come thither, it can neither be  
spoken nor thought, what ioy, what  
pleasure, what felicitie we shal finde  
there. Wherefore sith the end of those  
things, whereinto we are called,  
bringeth so great glory, and so great  
a sea of all pleasures and ioyes, we  
ought



ought not to be dismaied ,because of  
the difficulties, and ircksome tedi-  
ousnesse that we finde by the way.  
For we shal sone passe through them,  
we cannot long sticke in them. For  
what is long in this life? Let vs ther-  
fore girde vp the loynes of our mynd,  
as Saint Peter speaketh, and  
presse foreward to the pryce of the su-  
pernal calling of God, in Christ Je-  
su. Let vs with pacience runne out  
the race that we are set in, fastning  
our eies vpon the authour and fini-  
sher of our faith, who for the ioye that  
was set before hym, sustained and de-  
spysed the shame of the crosse, and  
nowe is sit downe vpon the glorious  
throne of God, and wil leade vs the  
same way, to like honour, glory, and  
dignitie. Vnto God therefore, who  
hath sanctified oure traualles, oure  
crosse, and our miseries, and made the  
issue and end so happy and blissful, be  
al glory and honour for euer. Amen.

The

The nexte Sunday after this lecture, one of the company seemed by circumstances to improve some parte thereof. But when wee had conferred together, we fully agreed. Whereupon I uttered this declaration following.

## The second Reading.

**I**T is very certayne, that not onely vnbraydled wanton wittes of vngodly, wylde, fanatical, arrogāt, and proud spirites, spozte themselves in mocking of Gods providence, but also that the weake, vnlearned, and vnexercised myndes of some godly folke, are troubled wyth thys, that whereas they heare, and be taughte by the holy scripture, that God is the ruler and gouerner of the whole world, yet they see, that the despylers, and contemners of God and godlynesse, whome God hateth and abhorreth, prosper in the world: they see

see that the godly whom God loueth,  
are oppressed, and bily entreated: they  
see that lies, falshod, violence, tyrānie  
false and franticke opinions, idolatrie  
and superstition, raigne euery where,  
and trueth, righteousenesse, vertue, &  
all honestie, is trodden vnder foote,  
and lieth wounded, maimed, and  
mangled in the mire of the streates.  
Pea not onely the weake are offended  
herewith, but also some farther  
growne, and moze exercised, and en-  
dued with greater knoweledge, be-  
gin to stagger, and to doubt, whether  
the world be gouerned by Gods pro-  
uidence, oz whether al thinges bee  
tumbled, and tossed by chaunce, when  
they see in how great wealth and fe-  
licitie the bngodly liue, and how the  
godly wastle and tugge continually,  
with all manner of miseries, and ca-  
lamities. For Asaph confessed, that  
his feete were almost ouerturned, and  
his steppes slidden, when he sawe the  
peace, .i. the prosperity of the bngodly  
he

He was so nigh a fall that he was almost com to this, to say, I haue plainly clenſed my harte in baine, vntill he entred into gods holy places, conſidered more depely his prouidence, and ſo perced farther, and vnderſtode the end of the vngodly, how god had ſet them in a ſlipperie place, to gyue them a more ſhamfull fall. And therefore, that is to be noted, he confeſſeth that before God had admitted hym into a farther vnderſtandyng of hys prouidence, whyle he followed hys owne wit in conſidering the aſſayres and haps of the world, he was a very beaſt before God. Jeremy alſo, thogh he acknowledge that the world is gouerned by Gods prouidence, yet he cānot compzhende by hys wit, but that thinges might be done better. For thus he ſayth: Thou art iuſt lord, if I ſhold cōtend wyth thee. By theſe words it appeareth, that he acknowledged gods prouidence, in gouerning the world. For why ſhould hee  
com.

complaine to god, about those things  
wherwith god shold haue nothing to  
do, if the world were not gouerned by  
him: Or why should he acknowledge  
god to be iust in those things, wherin  
he is offended, & troubled, if they were  
not ordred by hym: For these wordes,  
thou art iust Lord, if I shold contend  
with thee, signifie as much as if hee  
shuld say, I know lord, that al things  
are gouerned by thee, & come to passe  
by thy prouidence, & that thou haste a  
iust reason in al thy doings, but I cā-  
not se it in many things, & namely in  
the prosperitie of the vngodly. For it  
soloweth. Yet I wil speke iudgmēt  
with the, that is, yet me thinketh som  
things go not right. Why is the way  
of the vngodly prosperous, why be  
they happy, & liue in al welth & solitie  
that trāgresse transgression, that is,  
whiche bee extreames, and exceeding  
great transgressours of thy lawes.  
This is the thing, that troubleth  
the prophete, that semeth not right.

For

For it seemeth to mans reason iust, that God should aduaunce and prosper his frindes and faithfull seruants, and not suche as despise him and his. But it is well, that hee acknoweledgeth that God is iust. For thereby he confesseth, that there may be somewhat more in the matter than hee could attayne vnto.

And yet he is angrie with himselfe, that he could not perceyue the reason of it. If this happened to so notable men, to men furnished with so excellent graces of God, to men so much exercised in spiritual matters, it is more certaine, that weak, and unpractised mynds, would be offended, troubled, and amased with this, that Antichrist should oppresse Gods ministers, ouerthrowe, and almost quench out the Gospel of Christ, and all true doctrine, set vp, and blase abroad false religion, throughout all the worlde, and triumph in his mischeise, not a few daies, but many hundred yeares.

Because

Because this must needes be very of-  
fensue to many, and make them wa-  
uer, and doubt of gods prouidence, it  
pleased God to shew afore hand, by o-  
ther his prophets and Apostles, and  
by this his faithfull seruant Saincte  
John, that these things should come  
to passe, that all men might knowe,  
that they fall not in by chaunce, but  
be gouerned and ordered by his wise-  
dome & foreknoweledge, and so arme  
themselues with patience, in such o-  
uerthwart issues, as they seme to be,  
considering that God doth al things  
most iustly and wisely, to his owne  
glozy, and the furtherance of his cho-  
sen. If you will knowe the causes,  
why God hath appoynted and ordai-  
ned that Antichrist shall rise and set  
vp his hornes, and beate downe the  
true Church, & stablish his counter-  
faite priesthood, his kingdome of Ma-  
uelings, his Monkerie, Nunrie, & al  
his poperie, his falsse doctrine, and o-  
pē. beastly errors, serch the scriptures.

C.i.

And

And if you find causes ther expressed,  
see that ye reuerēce in the gods wis-  
dome & righteousnes. As in deed some  
be there expressed, as I doubt not but  
you shal heare at large, whē your bro-  
ther shal come to that place in the ii.  
Epistle to the Thessa. If you find not  
al there expressed, or be not satisfised  
with the that be there expressed, crie  
out with S. Paul: O the deepenes of  
the ritches of the wisdomē & knowe-  
ledge of God. &c. But yet there is one  
thing moze that troubleth many wits  
nowe adays, wherein perchance they  
may be satisfised, or somewhat quieted,  
& that is, how it can be, that al things  
come to passe by gods wil and ordi-  
nāce, & yet many things in the world  
be done against his word, & against  
his will. It is no maruaille, if this be  
hard to vnderstand. For S. Augustine  
graunteth, that it commeth to passe,  
by a wonderful and vnspekable man-  
ner, that that commeth not to passe  
besides gods wil, that is done against  
his



his wil. But ye shall know, that whē  
men do euil works, cōcerning the salt  
& vice of their acts, they do that, that  
is against gods wil, but concerning  
the end, and that, that God wil turne  
their euil acts vnto, they do the thing  
that God will haue to be done. And  
therefore. S. Augustine saith very  
p:ofoundly and learnedly: These bee  
the great, wonderfull, and exquisite  
works of God, that when mā, & an-  
gels nature had sinned, that is, had  
don, not that he would, but that they  
would, euen by the same wil of the  
creature, wherby that was don, that  
the creature wold not, he fulfilled that  
he wold, vsing wel euē euil things, as  
supremely good himselfe, to the dāna-  
tion of thē whō he iustly fore ordained  
to punishmēt, & to the saluatiō of thē,  
whom he mercifully fore ordained to  
grace. For as touching thēselues, they  
did that God would not, but tou-  
ching the omnipotencie of God, they  
could no waye do it. For euen in

this, that they did against gods will,  
gods will was done vpon them. By  
these words he teacheth that though  
God abhorre mens naughty and wic-  
ked deedes, yet they come not to passe  
besides his will and ordinaunce, tou-  
ching the end and vse of them. For he  
will make mens naughty deedes serue  
to good ends, and bles. And therefore  
the same authoꝝ saith again: When in  
the last day Christ shal come to iudge  
the world, then in the most clere light  
of wisdom, it shal appeare, that  
now the faith of the godly hath, howe  
certaine and ineuitable, and most ef-  
fectuall Gods wil is, howe many  
things he can doe, and will not, but  
willeth nothing that he cannot do,  
and how true it is, that is sung in the  
Psal. Our God is in heauen, he hath  
done whatsoeuer he would: Which  
surely is not true, if he woulde haue  
some things done, and hath not done  
them. There is not then any thing  
don, vnlesse the omnipotent wil haue

it done, either in suffering it to be done,  
or in doing it hymselfe. Hitherto  
S. Augustine.

And that you may vnderstand, that  
he taketh gods suffering, for gods or-  
dinance, though god worke sundry  
wayes, sometimes by hymselfe, and  
sometimes by his creatures, good  
and bad: he goeth farther, and saith  
moreouer. Neither is it to be doubted,  
but that God doeth well in suffering  
to be done whatsoeuer is done ill. For  
he suffreth not this but by iust iudge-  
ment: Though the those things that  
be euill, inasmuch as they be euill, be  
not good, yet it is good, that not onely  
good thinges, but also euill things  
should be. For if this were not good,  
that euill things also should be, they  
should in no wise be suffered of the al-  
mightie good. i. god. To whom with-  
out doubt as easie as it is, to do what  
he will, so easie is it not to suffer that  
hee will not to be done. Out of these  
wordes wee learne, that the diuine

man S. Augustine vnderſtood, that al  
the things in the world come to paſſe  
by the ordinance of God, & that gods  
wiſedome was ſuch, that he ſawe it  
good that euil things ſhould be, & his  
power ſuch, that he could turne thoſe e-  
uils to good. Now leſt any man ſhould  
thinke hereupō, that god is the auc-  
thor of euil, he teacheth, that there is  
ſome thing in mens acts, not by gods  
proper working, but by his ordināce,  
to a certaine end, & by the proper wor-  
king in dede of Sathā, & by māns owne  
naughtineſſe. For God wrought not  
naughtineſſe in Adams hart firſt, but  
ordained, that Sathan moued with  
his owne malice ſhould tourne Adam  
to euil, & worke naughtineſſe in him  
through Adams owne fault. And that  
naughtineſſe, al Adāns offſpring & po-  
ſteritie draw from him. Now then af-  
ter this ſorte all men are made euill, &  
full of naughtie deſires. God the go-  
uerner of the worlde will haue this  
naughtineſſe that lurketh in mens  
heartes

hearts, to be betrayed, and brought  
forth to light, whereby his owne wis-  
dome, righteousness, & mercy may  
be declared. So the he ordaineth that  
this man shal vtter in acte the leche-  
rous desires that lye hidden in his  
harte, this his theuish, this his mur-  
therous mind. And thus he ordreth  
all mens euil actes, so that nothing  
cometh to passe beside his ordinance:  
but he is not the authour and proper  
worker of the euil, that is in mens  
hearts. If he did worke, and cause an  
adulterous mind in a mā whose mind  
was pure and innocēt before, & then  
moued him to vtter the same in acte  
& deede, he shold be the authoz of euil.  
But if he worke not that adulterous  
mind, but findeth the mind corrupte  
and defiled by Sathan, & by the per-  
son himselfe, & then ordaineth where  
& when, and to what endes the same  
shalbe made open to the world, he is  
not the authoure and worker, but the  
orderer, and disposer of euill. And

in this matter thus vnderstanded,  
you shall knowe, that all we, whome  
it hath pleased God to appointe to  
treat his word in this place, do agree.  
For hee that saide, that it was not  
gods will that Adam shoulde sinne,  
ment not simply and euery way, that  
it was not Gods will, that Adam  
shold sin, but he ment that touching  
the sinfulnessse of Adams acte, it was  
not Gods will, that he shoulde sinne,  
but touching the end, and that, that  
God would tourne Adams sinful act  
vnto, he graunteth that it was gods  
will, that Adam shoulde sinne. This  
much I thought good to speake a-  
foze hand, bicause Saint Johns vi-  
sion leadeth vs to a consideration of  
gods prouidence, and ordzing of all  
things, that happen to the Church in  
this latter time, wherein we cannot  
walke safely, vnlesse we knowe the  
things that I haue told you. Nowe  
to the texte.

And there proceeded out of the throne  
light-

lightnings, & thūdrings, & voices, & .7.  
lamps of fire burning before the thrōe  
which be the 7. spirits of God. These  
words in my opinion teach, that all  
the things that are done in the world  
procede out of gods iudgemēt, & be the  
effects of his spirit. When the minds  
of gods chosē be illuminated & light-  
ned, when the wicked are frayed and  
horribly stricken with gods threates,  
as it were with lightnings, when  
gods preachers thunder against the  
corrupt manners of the world: when  
they send forth the swete voyces of  
the Gospell: when they exhorte, and  
comforte: briefly when they shewe a-  
ny grace and vertue, all this procee-  
deth out of Gods throne, out of Gods  
iudgement, and these be the mightye  
worke of his spirite. Whereby the  
prouidence of God is certainly set be-  
fore vs in gouerning the worlde. For  
by these speciall effectes, we must vn-  
derstande the whole. For if any parte  
of the worlde, and mens doyngs bee  
gouer-

gouerned by gods prouidence, then all  
is gouerned by the same, sith there is  
no inconuenience nor reason why he  
should medle with part, and not with  
al. For it agreeth neither with hys  
goodnesse, nor with hys power, that  
he should leaue any thing vnloked to  
and vngouerned. And therefore the  
scripture assigneth the least and most  
cōtemptible works that be don in the  
world, to gods prouidence, as in he w-  
ing of wood, the falling of an are from  
the helue, whereby a man is slaine.  
And in Moyses tabernacle, not only  
the golden table, the golden cherubs,  
the golden arke, were made by gods  
appoyntment, but also the gridirons,  
the dishes, the spones, and the snuf-  
fers, and al such other base things. S.  
John reciteth the chiefe workes of  
God, thundringes, lightninges, and  
voices, to geue vs a light to see all the  
rest, and to make a way to enter far-  
ther.

And seuen lamps burning. By these. 7.  
lamps



lamps I vnderstand the holy Ghost  
& his sundry gifts and graces, which  
burne, are quicke, liuely, and busie in  
working, geue light and comforte to  
gods chosen without ceasing. This  
is Moyses golden candlesticke, wyth  
seuen candles burning continually.  
Which be the seuen spirites of God. The  
seuen lamps be, that is, signifie and  
represent the seuen spirites of God.  
But how is it that he attributeth to  
God. vii. spirites. For we knowe, that  
god hath but one spirit, and that spi-  
rit cannot be deuided and sundred in-  
to partes.

Gods one spirit is called seuen spi-  
rites, because he is furnished wyth  
seuen, that is, with sundry and innu-  
merable graces. For seuen, in the  
scripture is a perfecte number, and  
signifieth fulnesse. So Gods seuen  
spirites, is as much to say, as gods  
seuenfolde spirite, that is, Gods spi-  
rite full of all good giftes procee-  
deth from Gods throne .i. is sente  
into

into mens hearts, and worketh sundry effects in them, according to gods iudgemente.

And in the sight of the throne there was a glassie sea like Chistall. The sea is variable, & vnstable, sometimes calme, & quiet, sometimes troublesome, & raging, and therefore the worlde is expressed by it in the Scripture, wherein there is much tossing and turnoyling, great vnstabilenes, many wonderfull changes and turnes. This sea is glassie. Glasse is also very brittle, and may signifie the frayltie of the world. But bicause the sea is afterwarde likened to Chzistal, & that both glasse & chzistall excell in clearenesse, I thinke that the sea is sayde to be glassie, and chzistallike, because that all things that are done in the world, are open to gods eyes. For as in chzistal there is not a thing so little but that it may be sene, so there is nothing done in the world so small, as that it can escape gods sight & knowledge

ledge. This sea is before the throne,  
that is, subiecte to gods iudgemente,  
rule, and gouernement. And therfore  
fortune, and chaunce haue no place  
therein. Nothing is done inconsider-  
ratly, and at aduenture. Men do not  
what they liste, but their doings are  
subiect to Gods throne. The Medes,  
and Persians did not what they li-  
sted, nor put on weapons vpon their  
owne deuise without god, against the  
Babloniās, but as we haue in Esay,  
the Lord commaunded his sanctified  
.i. whom he had prepared, and he cal-  
led his strong valiant souldiers, to ex-  
ecute his wrath. Sennacherib the  
king of the Assyrians did not what he  
listend against the people of Jerusalem,  
for God said, that he woulde put an  
hooke in his nostrels, and a bridle in  
his lips, and bring him backe by the  
way that he came. Yea what soeuer  
he did against Jerusalem, hee did by  
gods appointment. For thus saith,  
god in the xix. of Esay: O Assur, the  
rod

rod of furie, and the staffe of my  
wrath. I will send him to an hypocri-  
tical people, I wil commaund him a-  
gainst the people of my indignation,  
to spoile spoiles. &c. Nabuchodonos-  
or did not what he listed, nor rose of  
himselſe without God, against Siō.  
For God ſaith in the. xxxix. of Eſay to  
Dauids citie: I will beſiege thee, and  
aſſaulte thee by towres, and raiſe by  
heapes of earth againſt thee. And of  
the king of Babilō, he ſaith in the. 51.  
of Jeremy. Thou arte my hammer,  
and weapons of warre, I haue by  
thee beaten downe nations, and de-  
ſtroyed kingdomes: I haue by thee  
beaten downe the horſe, and his rider  
&c. Seing then that men are ſubiecte  
to gods throne, and do not what they  
liſt, but be his instruments, ſcourges,  
hatchets, and hammers, we oughte  
patiently to ſustaine our preſente af-  
ſliction, and the great miſerie of our  
countrie. And we may wel conceyue  
hope of comforte, and of better ſtate,  
conſi-

considering that God hath also an  
hooke in the nostrels, and a snaffle in  
the mouthes even of the bnnmerciful  
opressors of his seruants in England,  
wherby he will draue them another  
way, and restraine their rage, when  
he hath duely plagued the reprobate,  
and sufficiently chastised his chosen.

Only let vs remoue the causes of  
these our miseries, namely, lothing of  
Gods holy worde, boilnig lusts, idle  
wantonnesse, and greedy desires of  
worldly things, and we shal see shortly  
Pharao, and his furious armie  
drouned in the red sea. And wee that  
haue long song moznefull songs, shal  
chaunge our tunes, and sing another  
while ioyfully wyth Moyses, and  
Miriam: The lord is our strength,  
and our praise, and he is our saluati-  
on, this is our god, and we will mag-  
nifie him, our fathers God, and wee  
will aduance him. For this let vs  
pray, to this let vs say. Amen, amen.

After

After this Lecture, it pleased the partie  
spoken of before, to make certaine argumentes  
agaynst mine assertion, whereunto here follow-  
eth the answer.

## The thirde Reading.

**M**y conscience beareth me  
witness, that through  
gods grace, & goodnesse,  
I haue taught you the  
trithe in this place, and  
that I haue spoken reuerētly of god,  
and his works. I am charged in dede  
with vnreuerent speach. But alas,  
what should moue me to speake vn-  
reuerētly of him who made me, whē  
I was nothing: who saued me, whē  
I was lost: who restored me to lyfe,  
when I was dead: who quited me,  
when I was to be damned: who rai-  
sed me bp to Heauen, when I was  
to be cast into Hell: who hath fed me  
from my cradle, and then most plente-  
ously, when I was an orphane: who  
also

also I am certaine, hath deliuered me out of many dangers, the auoydance wherof to procure, I had neither counsell nor purpose, nor thought, in whom now being chased out of my countrey, and banished from mine acquaintance, and knowne friendes, I finde sweete comforte, and greate plentie of ioyes, euen in the midst of teares. But the manner of my speaking soundeth vnreuerently, thogh in my mind I may thinke reuerently.

If this be an vnreuerent speech, to say, that it was gods wyll, and ordinance, that Adam shoulde sinne, then this is an vnreuerente speech, to say, that it was gods wyll and ordinance, that the Ieues should crucifie Christ, and that Iosephs brethren should sell him into Egypt. But the holy Ghost sayth, by the mouth of his holy Apostles, and primitive Church, that the Iues and the Gentils came together to do whatsoeuer gods hand and purpose had ordeyned to be done. And the

same holy ghost saith by the mouthe  
of the right vertuous and holye man  
Ioseph : You sent me not hither  
but God .

Howbeit , you must knowe , that  
when we say , that it was gods wyll  
and ordinance , that Adam should sin ,  
the meaning is not that God deligh-  
ted in Adams sinne , or that God allo-  
wed Adams sinne , or that God was  
the proper cause , or proper worker of  
Adams sinne , but the meaning is ,  
that it was Gods wyll that Adam  
should sinne , thorough Sathans en-  
uie , and Adams owne faulte , not for  
the sinnes sake , or in respect of the sin ,  
but for the end that he wold turne the  
sin vnto . And that the whole matter  
that I haue taught you herin is true ,  
I haue a sure ground . For the scripture  
teacheth plainly , that all the things  
that are done in the world , are gouer-  
ned by Gods wyll : The testimonie of  
Salomon is playne , that God hathe  
wroughte al things for him selfe euen  
the



the vngodly to an euill day. And S.  
Paule speaking of Gods blinding,  
and relecting of the Iues, and recey-  
uing of the Gētils to mercy, pronoun-  
ceth that al things are of him, by him  
and into him. Jeremy reproving the  
furious madnesse of them, that de-  
nyed Gods Prouidence in his time,  
maketh this demaunde, with a sto-  
macke. Who is hee that saith, a  
thing is done, and G O D comman-  
ded it not, that is to saye, ordayned  
it not? The same Jeremy, when  
the king of Babilon purposed to  
inuade the Moabites, and beeing  
nowe in his iourney, chaunged hys  
purpose, and came againste Jeru-  
salem, cryeth out: I knowe Lorde,  
that mans way is not hys owne,  
neyther is it of man to gouerne, and  
to directe hys owne steppes.

And therefore Salomon saythe  
also, that mans steppes are guided  
of God. And to teache vs certainly,  
that

that nothing commeth to passe by chance, and to remoue all matter of doubting in this question, the same Salomō teacheth, that those things wherein hap seemeth moste to haue place, proceede out of the iudgemente of God.

Lots, saith he, are cast into the lap, but the whole iudgement is from Jehoua. How eloquently, and how diligently, is this matter beaten into mens heads, in the prophecies of Esay: where God, after that hee hathe shewed, that he woulde raise by king Cyrus, from the east, to beate downe Babilon, and to conquere many nations, to the confusion of all Epicures babling bande, asketh this question: Who hath wroughte, and done these things? And aunswereth therto himselfe: I Jehoua the first, and with the last, ani hu, I am he. And in the .xlv. Chapter, I the Lord, and there is no more, framing light, & causing darknesse, making peace, and causing euil,  
that

that is , warre, I Jehoua do all these things . Briefly , all the places of the scripture that teache that God is the iudge and gouerner of the worlde, teach that all things come to passe by his wyll and ordinaunce. But this truth hath had aduersaries in all ages . For to go no higher, S. Hierome though he haue some sentences , that seeme to make with vs , yet hee hath one sentence that putteth me out of doubte , that hee halted and went too much awrie in this matter . For writing vpon one of the Prophets , hee saith in mockage , that some are so straight mainteyners of Gods prouidence, that they affirme that god knoweth how many flies & gnats there be in the worlde , which he thinketh to be to base a matter for God to bee occupied in. But how vnt rue this is, you knowe that haue hearde the lorde Jesus , who is in Gods bosome, and knoweth al his secrets , affirme , that the heares of our heads are numbred,

and that there falleth not a litle spar-  
rowe vppon the earth beside the wyll  
and ordinance of our heauēly father.  
Neither maye you thinke, that God  
knoweth flies and gnats, and litle  
sparrowes with ircksome tediousne-  
sse, which is found in man, bycause  
of his weakenesse. And therfore when  
the prophete Esay speaketh of Gods  
prouidence, howe hee brought foorth  
the armye of heauen, that is to saye,  
the starres, and called euery one by  
name, saith thus. Why sayst thou Ja-  
cob, my way is hidden from Jehoua,  
and my iudgement shall passe from  
my god, that is to say, gods ordinance  
extendeth not to me? Doest thou not  
knowe, that the eternall God Jeho-  
ua, who made the vttermost partes  
of the earth, is not werie, nor feleth  
tediousnesse, or payne, and that his  
vnderstanding cannot bee searched  
out?

By these wordes Hieromes feare,  
that God shuld be ouermuch vnseme-  
ly by

ly busied with so smal things, is proued fond, and superfluous.

Well, suche aduersaries the truth had then. Howbeit it had also as strögg mainteyners.

For Saincte Augustine in the same time gloriously, and inuincibly defended it, and to this daye hee raigneth in it, as a mightie conqueroure of all them, that dare hisse against it. The later scole men thought not altogether amisse of this matter. For they say, that all things come necessarily to passe, not by the necessitie of natural causes, but by the necessitie of Gods ordinaunce, which thei cal necessitatem consequenti. Some Sophisters, that folowed afterwarde, delighting themselues in choplogike, and in brawles, and vaine subtilties, labored on the other side to impugne the truthe hereof. And in oure time the Popes peere of bastard diuines, Echius, & Pigghius haue taken the same thing in hand.

D.iiii.

And

And not only Papists are busie here  
in, but also some professors of true re-  
ligion, either bicause they be preposse-  
rously fearefull, or bicause they haue  
wanten idle wits. In this latter or-  
der I coumpte the harriehardharti-  
ans in England. In the number of  
the first, I put Philip Melanchthon,  
who in the beginning, was very ear-  
nest and free: but afterwarde when he  
saue the peruersitie of the raging  
world, being a man naturally fearful,  
he began to giue place, and to beare  
with the Papists in more thinges thā  
this. Howbeit I thinke surely that  
hee relented not altogether of feare,  
but partly to winne the weak, whose  
tender yong stomacks could not broke  
so hard meate at the first. For he is  
a righte godly man, and studious to  
promote sincere doctrine by all mea-  
nes. Melanchthon then standeth not  
plainely with vs, neither standeth he  
plainely against vs. For if ye marke  
his writings throughly, he impug-  
neth

neeth and beateſh doſuene onely this,  
that God is the authoure of ſinne,  
wherein no man diſſenteth from him  
ſaue the mad Manichees in old time,  
and in our time men like to them, the  
loſt Libertines. I thinke well, that  
there be ſome other good men, which  
to auoide the offence of vnlearned  
tender eares, forbear to ſpeake plain-  
ly, what they thinke in this matter.  
But Zuinglius and Decolampadius,  
two lights of the world, Martinus  
Lutherus, and Martinus Bucerus,  
men of incomparable knowledge and  
learning, Petrus Martyr, & Johan-  
nes Caluinus, of which two, the firſt  
in ſundry ſciences, and in preſent rea-  
dineſſe and liuelineſſe of witte excel-  
leth all the men that we know in Eu-  
rope, the other in eloquence, in hand-  
ſome handling, and vnderſtanding of  
the ſcripture, is a miracle to all men,  
euen to the very papists. All theſe by  
whome God hath moſt wonderfully  
renued his truth in this latter tyme  
haue

haue expressely, plainly, fully, & strongly  
not onely affirmed, but also with  
most pithy and sound reasons confir-  
med the thynges that I haue taught  
you in thys place, and at thys presente  
rehearse vnto you. Nowe seing I haue  
spoken after the meanyng and maner  
of the holy Ghost, and after the vnder-  
standyng of most godly and most excel-  
lent well learned men, I truste you  
wyl not thynke, that I haue spoken  
rashely, or bireuerendly of God & hys  
workes.

I haue chosen in deede purposely  
to treate of such places among you, as  
touch Gods prouidence in gouerning  
the worlde, partly to comforte my selfe  
and you in this wofull tyme, & partly  
to shew the inconsiderate wylfulnesse  
of the harrishardhartians, and suche  
beggerly doctors in England. Nowe  
some for exercise of learnyng, haue set  
them selues agaynst me in thys my  
trauayle, of whom I neede not to bee  
much asfraid, for two causes. First, by  
cause



cause they bring not with them bitterness of minde nor hatred either against me or against the truth. Secondly, because they fight with leaden swords. For against that that I said for the thorough maintenance of Gods providence, that it was gods will and ordinance, that Adam should sinne, they make this faine reason: Adams sinne was iniquitie, but God willet none iniquitie. ergo &c. I answer, that these logicians begile themselves in doubtfull termes.

For to will, hath a double signification. For we may be said to will a thing, when we allow it, or delight in it. And so Davids word, lo kaphers, certainly signifieth, & should be thus englished: Thou arte not a God, that hath pleasure in iniquitie. And wee may be saide also to will a thing, when wee delight not in the thing, nor allow it, but ordaine it to be done for some purpose. If these men that be our aduersaries in disputing,  
not

not in meaning, vnderstand by this  
word, to wil, that God delighted not  
in Adams sinne, nor alowed it, so say  
we. And then they fight agaynst their  
owne shadowes. But if they meane  
that it was not Gods decree and or-  
dinance that Adam should sinne, for  
another purpose I meane, tha for the  
respect of sinne, then we say they go  
about to pull God out of his throne,  
to spoyle him of his power, and bio-  
lently to wrest out of his handes hys  
office of iudging and gouerning the  
worlde. And they ascribe weakenesse  
to god: For they so teach, that things  
be done whether God will or no. The  
second argument is, that God in for-  
bidding Adam to eate of the frute,  
declared his wyl to bee, that Adam  
should not eate therof. But if God  
had bin in wyl, that Adam shoulde  
haue eaten of the frute, that had bin  
a contrarietie in God, ergo &c. To  
this I say shortly, that God in deede  
by his commaundement, testified to  
Adam

Adam what his pleasure was , and  
what he alowed, & againe what A-  
dams dutie was to do towards him,  
but this lettred not God to wyll , and  
decree, that Adam through his owne  
faulte shoulde do the thing that God  
alowed not in it selfe , but ordayned  
to be done, for the ende that he would  
tourne it vnto . Bicause God liked  
not nor alowed Adams sinne, might  
he not therefore ordayne it to be done  
for some good end ? who hath giuen  
you suche authoritie ouer God to cut  
shorthe his power, that he shall doe no  
more than pleaseeth you , or that you  
can be content to iudge wel done? Lo  
how terrible these weapōs be, which  
breake in shiuers, before they come to  
the stroke. But now commeth ano-  
ther mightie blowe: hee that doth the  
will of God, pleaseeth God, but Adam  
in breaking the commaundemente of  
God , pleased not God, ergo hee dyd  
not his will . I pray you good friends,  
shoulde Adam please God in doing  
Gods

Gods wyll, and ordinaunce with a fault  
of his owne?

Senacherib did Gods wyll and  
ordinaunce, in afflicting the peo-  
ple of Jerusalem, but bycause hee  
did it, with a fault of his owne,  
G O D plagued him, for doing that  
that hee testifieth he had appoy-  
nted hym to doo. If you can not per-  
ceyue howe men maye doo Gods de-  
creed wyll, with a faulte of theyr  
owne, impute it to your ignoraunce,  
and wante of vnderstandyng, and  
thynke it not by and by to be false,  
that poure measured wytte can not  
comprehende. The nexte Argu-  
mente is lyke the former: God re-  
warded not Adam with benefites,  
Ergo, he dyd not that Goddes wyll  
was to be done. I wyll make the  
lyke reason: God rewarded not the  
Jewes with benefites, for crucifyng of  
Christe: Ergo, it was not Gods wyll  
and ordinaunce, that the Jewes holde  
crucifie Christe. But yet the holy  
Ghoſt

Ghost saith, that they did, that gods hand and purpose had foreordayned to be done.

Pigghius the papist, frameth the argument thus: Adam in sinning, and the Jewes in procuring Chriſtes death, did that God would, and had ordayned before to be done, ergo they were not to be punished. For righte vnderstanding hereof, ye shall know, that God and wicked men, wil sometimes one thing, but not after one maner. Adams wyll was to sinne, and Gods wyll was, that he shoulde sinne.

But Adams wyll was to sinne, bycause hee would be equall to God, in knowing of good and bad.

And Gods wyll was that Adam thorough his owne faulte shoulde sinne, to turne Adams sinne to good, and to bring good out of euill.

The Jewes wyll was to put Chriſte to deathe, and Gods wyll was, that his sonne shoulde dye.  
But

But the Iues wyl was, that he shold  
dye, because they would satisfie theyr  
malice and crueltie vpon hym , and  
Gods wyl was , that he shoulde dye,  
to raunsome hys chosen, and so to de-  
clare hys inestimable goodnesse . S.  
Augustine sheweth very handsomly,  
howe God wylleth the same thyng  
with a good wyl, that men wyl with  
a naughty wyl. An vnthristy chylde  
willeth the death of his father, whom  
God wyl haue to dye. They both wyl  
one thyng , namely the deathe of the  
mā, but they wyl it not after one sort.  
For the vnthristy sonne wylleth it , to  
enioye hys fathers goodes, God wyl-  
leth it, to conuey hym out of miserie, if  
he be one of the chosen, or duely to pu-  
nish hym, if he be a reprobate. Is this  
vnthrist then worthy to be rewarded  
with benefites , because he woulde  
the same thyng that G O D would?  
Nay surely. For he wyllled it vniustly,  
to an euill purpose, and God wyllled  
it iustly, to a good purpose. Boyes in  
schooles

scles to practise their sophistry, make  
the argumente, as handsomly, after  
this sorte. That will, that agreeth  
with Gods will, is good: the Jewes  
will agreed with Gods will, for they  
wold that Christ shoulde die, and God  
also woulde that he shoulde die, ergo  
their will was good. To this, wise  
men aunswere, that the Jewes will  
agreed not with Gods wyll, in all  
causes, and in all poyntes: and there-  
fore it was not good, but extremely  
euill. The argumente therefore is  
naught. For it is deducted ex causa  
non sufficiēte. i. of a cause not susticiēt.  
But let vs peruse more of our aduer-  
saries reasons. God made man to im-  
mortalitie, ergo it was not his will,  
that he should sinne and die. I aun-  
swere, that this is not an absolute  
speech, God made man to immortali-  
ty, but a condicionall: God made man  
to immortallitie, if he wold haue per-  
sisted, and continued in the state, that  
God made him in. When Ienas  
Ci. sayth

sayth, yet. 40. dayes, and Miniue shall be destroyed: this speach declareth not Gods secreete determination, but what shoulde folowe, if they did not repent.

God sayth to Abimelech, hauing taken to him Abrahams wife. Loe thou shalt die, for the woman whom thou hast taken. This seemeth an absolute speach, but in dede it hath a secreete condicion, which the scripture after ward expresseth in these words: Restore her now to her husband, if thou restore her not (see the condicion expressed,) knowe that thou shalt surely die. Yet there remaineth another reason, that wold make any man to quake, if he had neither witte, nor sparke of a mans mind. If you grante not contingentiam, say they, the ye affirme, that all things come to passe by fastall destinie.

Here first I must tell you what contingens is. Contigens is that, whiche thoughe it be done after some  
cer.



certayne sorte, yet hath of it selfe,  
and of hys owne nature, that it  
might haue been otherwise done.  
As for example, Julius Cesar ouer-  
came Pompei. There is nothing in  
the nature hereof, but that Pompey  
might haue overcome Julius Cesar.  
The legs of the Lord Iesus of their  
owne nature might haue bin broken.  
Then we say, that many thinges of  
themselves, & of their owne nature,  
be contingent, but touching Gods  
wil and ordinance there is nothing  
contingēt in the world, that is to say,  
nothing in the world commeth to  
passe, otherwyle then he hath deter-  
mined, and ordayned. And so we say,  
that Julius Cesar must nedes o-  
uercome Pompey, and that the legs  
of the Lord Iesus could not be bro-  
ken by reason of Gods ordinance.  
But so we agree wyth the Stoikes,  
that say, that all things come to passe  
by fatall destenie. Nay surely. For  
those fond philosophers taught, that

all things come to passe by the copulation of causes wrapped one in another. And they made God subiecte to this order and rowe of causes depending one vppon another, after such sorte, as Homer deuised hys chayne, whereunto hee tyeth Jupiter also. But we say not, that al things come to passe, for that the causes are so linked together, that one thing necessarily draweth another, but because God hath throughe hys secrete wyl and purpose, ordained al things so to be done as they be done. And we, make not God subiecte to chayned and linked causes, but we make all causes, and al things subiect to God.

Thys then, that our aduersaries wold fray vs withall, was nothyng, but lightnyng out of a basou.

After that I had gone thus farre, two other reasons of theirs were brought vnto me, which though they may be confuted by that, that I haue already sayd, yet I will examine the,  
because

because I heare, that they acknow-  
ledg most strength to be in them. The  
first is this: If it had bin gods wyll,  
that Adam shoulde sinne, then Adam  
shoulde haue wanted free will: but  
God gaue him free will, to kepe hys  
commaundemente if he woulde, ergo  
it was not Gods wyll that he shoulde  
sinne. This reason shineth to them,  
as it were golde, but in dede it is but  
gilted Latin. For gods will and ordy-  
nāce letted not, but that Adam shold  
do freely, and willingly without com-  
pulsion, that he did, neither did Adam  
sinne, through want of free will,  
and naturall strength. If any did as-  
sirme, that God compelled Adam to  
sinne, the complaint might be made,  
that Adam wanted free will. And a  
reason might be framed against vs  
bypon Adams free will. But if God  
ordayned, that Adam shoulde sinne  
without compulsion, through hys  
owne fault, and abuse of his free will,  
then this reason hath no manner of

force, and the complaynte is made without cause. But you will say, that there was no faulte in Adam, if that were necessarily to be done, that he did. I denye the consequence. For if he did willingly breake Gods commaundement, as it is euident, without compulsion, there was a faulte great enough in hym. The deuill doth those things necessarily, that he doth, and cannot chose but do them, yet because he doth them willingly without compulsion, through the rage of his naughtie will, he is iustly to be damned. So though Adam did that must nedes be done, yet because hee did it without compulsion, through a manifest faulte of his owne, he deserued damnation. For it is not all one to do a thing of necessitie, and to do a thing of constrainte. For God doth good necessarily, and cannot do otherwise, and yet he doth not good constrainedly. The deuill as I shewed you, doth euil necessarily, and can

can do none other, and yet he doth  
not the same constrainedly, but most  
willingly. And thus, neither man nor  
deuill can excuse their faulte, by Gods  
ordinaunce, and by necessitie. For  
Gods ordinaunce compelleth nei-  
ther man nor deuill, to do ill, and so  
leaueth a place to their owne faulte.  
For they do that they most desire,  
and woulde do none otherwise to  
choose. If men wyll see this, they  
must put of the old spectacles of fleshy  
bleard eyes, and desire of God a  
newe sight, and to be made egle eyed  
of hym. Heare now the second ar-  
gument. Sinne, and death came in-  
to the worlde by the enuie of the de-  
uill, and the naughtie concupiscence  
of Adam in transgressing Gods  
commaundement, but the enuie  
of the Deuill, and the naughtie  
concupiscence of Adam, were con-  
trary vnto Gods will: Ergo it  
was not Gods will that Adam  
shoulde sinne. I graunte that

Adams naughty concupiscence, and  
the deuils enuie, are contrary to gods  
will, if you meane by gods will, that  
God neuer allowed, either the deuils  
enuie, or Adams naughtye concupis-  
cence. But will you say this, deathe  
came into the world, by the enuie of  
the deuill, ergo it was not ordayned  
by God? who then ordayned death,  
whether God wold or no? Did God,  
as Esay teacheth, ordayne Gehenna  
from yesterday, that is to say, from  
eternitie, and not death? As deathe  
then came not into the world besydes  
Gods ordinance, and yet God deligh-  
teth not in death, as it is onely death,  
but as it is the iuste punishmente of  
sinners, so syn cam not into the world  
besides gods ordinaunce, and yet god  
delighteth not in sinne, as it is synne,  
but in that, that he wyll turne synne  
bnto. You haue hearde the reasons  
that they thinke may be made against  
me: heare now howe they dissolue my  
reasons made agaynst the. In which  
matter

matter, they feately discharge them  
selues of ouermuch labour. For they  
medle but with one of mine: the other  
that they say is mine, cam out of their  
owne shops, and was neuer made by  
me. To shewe that Adams syn came  
not to passe besides Gods ordinaunce,  
I alledged thys Sentence of Sainct  
Augustine: Euen in thys that they  
dyd against gods wyl, Gods wyl was  
fulfylled vpon them. These wordes,  
say they, make against your assertion.  
For Augustine sayth, that the angels  
Apostates, and Adam dyd that, that  
God wold not. But I pray you, what  
say they to thys, that S. Augustine  
sayth: that by the same theyr acte,  
Gods wyl was fulfylled vpon them?  
Here they geue them selues and vs  
leauie and space ynough to breathe.  
They cut the bande in sunder, where  
the knot is not, as for the knot it selfe  
they neuer touch, and yet would haue  
men to weene, that they haue verpe  
weil loosed it. The argument whiche

C. b.

they

they forge themselves ,and sayne to  
be mine, is this. Nothing can be done  
in the world besides the will of God:  
sinne is a thing, ergo it is not done  
besides the wil of God.

In this argumēt, they deny the mi-  
nor, & say that sinne is nothing. If I  
shold haue made a sillogisme, I wold  
haue framed it after this sorte. No-  
thing in the world is don besides gods  
wil & ordinance, that Adā sinned was  
a thing don in the world, ergo it was  
done by gods wil & ordināce. In the  
minor, whē I say that Adam sinned,  
I meane Adams sinful action, and  
dede, and not the qualitie onely of A-  
dams mind: but in their minor, sinne  
signifieth only a qualitie, and not an  
action. Howebeit I may also say tru-  
ly of Adams sinne, meaning the qua-  
litie, or whatsoeuer you will cal it,  
that it was not in him, besides gods  
wil and ordinance, though God cau-  
sed it not, and then frame the syllo-  
gisme after this sorte: Al that was in  
Adam



Adam, was in him by Gods will and  
ordināce, but sin was in Adā; ergo it  
was in him by gods will & ordināce.  
For it is not al one, to say, that sinne  
was in Adam by gods wil & ordināce,  
& to say, that sinne was in Adam by  
Gods proper working. The first say-  
ing is very true, & ascribeth no faulte  
to God. The second is very false, for it  
ascribeth the fault of Adams fall to  
god: from which affirmation, I most  
earnestly abhor. And I wold to god  
I might bee once halfe so far from o-  
ther faults, as I am farre from that  
frātike imaginatiō, & drunken dreame  
of diuelish men. Where they say, that  
sin is nothyng, you shall vnderstande  
that in scoles this word nothing is ta-  
ken two ways, for nothing negative-  
ly, & for nothing priuatiuely. To say,  
that syn is nothing negative, is ope  
blasphemy. For so men should be dam-  
ned for nothyng at al. But they take  
this worde nothing, for nothing pri-  
uatiuely, and teache, that sinne is a  
priua.

privation, and absence of righteousness, which is a destruction of nature, for which God abhorreth the creature, that is defiled therewith, I graunte they meane so, and teache so, and so meaneth S. Augustine to, but seeing the vnlearned cannot make a difference and distinction of nothing negatiuely, and nothing priuately, nor can well vnderstand what priuation is, though they be taught, that darkenesse is the priuation of light, and death of life, our Aristarches shold leave those termes to schooles, and teache the people as the truth is, and as they may easily vnderstande, that sinne is a qualitie repugnant and contrary to gods lawes. For they are better acquainted wyth this worde qualitie, than with this word priuation. And Logicians permitte, that priuates shalbe referred to the same predicament, that those things be in whereunto they are contraries. As for example, darknesse is contrary to  
light,

light, and light is a qualitie, therefore  
darknesse shalbe referred to the same  
house. So sinne is contrary to righ-  
teousenesse, and righteousenesse is a  
qualitie, therefore we shal put sinne  
in the same predicamente and rowe,  
that righteousness is in, and say, that  
sinne is a qualitie, wherby mannes  
nature is corrupte and marred, and  
so made worthy to be cast away, and  
condemned of God. But nowe these  
good men leaue their reasoning, and  
giue vs good counsaile. For they bid  
vs bee wary, and forbear to speake  
such things, as the wicked may turne  
to euil. But so we shal cease to preach  
the mercies of God. For wicked men  
tourne that to euill. For the Papists  
say, that by preaching of Gods mer-  
cies, we encourage men to sinne. And  
some wicked men perchance take oc-  
casion thereby in deede, to sinne the  
more boldly. But they play the sophi-  
sters, & take non causam pro causa: For  
the very cause in deed of mē's corrupt  
behauir

behaviour is their inward boyling  
sinfull lust, and not our preaching.


wherefore we may not forbear to  
speake the truth, because euil men  
can wzing things to euill purposes.  
But now let vs come to the lesse, that  
these good scholemasters haue giuen  
you, wherebye ye are taught to ouer-  
throw shortly, and without sweate,  
whatsoever we can alledge for the  
maintenāce of our sentence. For whē  
it is said, that it was gods will that  
Adam shold sinne, you must say, that  
God suffered Adam to sin, & so forth.  
But these sufferers that tourne all  
gods doings into sufferings, preatly  
suffer theselues to be begiled, if they  
weene, that many will treight way  
beleue them. For shall we say, that  
god suffered the Jewes to cōspire Chri-  
stes death, whē the holy Ghost sayth,  
his hād foreordained it: when Micha  
saith to Ahab, Lo the lord hath giuen  
the spirit of lying into the mouth of  
al thy Prophets, is that nothyng els  
but

but God hath suffered thy Prophets  
to lie: when god biddeth the lying spi-  
rite to go, & to deceyue Ahab, I trowe  
he doth more, than suffer him to go. I  
say not this, as though this word suf-  
firing might no way be ascribed to  
god, but I say, that they are euil scole-  
masters, that teache you to turne all  
gods doings into sufferings, & yet teche  
you not in what sense you shal take  
the word suffering. For suffering is takē  
sundry waies. We may suffer a thing  
with our will, and we may suffer a  
thing against our wil. He suffereth  
also a thing to be done, that medleth  
not at all with the matter. And he suf-  
fereth a thing to be don, that is contēt,  
and agreeth that it shalbe done. If  
they say, that God suffereth Adam to  
sin, as one that wold not medle in the  
matter, & is plaine sacrilege, & robeth  
god of his honoꝝ. If they wold signify  
in saing, that god suffereth Adā to sin,  
that he was not y proper worker & au-  
toꝝ of his sin, but oꝝdained Adā to sin,  
by

by Sathans proper working, & his  
owne fault, then they meane, as wee  
mean. And the their maruelous high  
lesson is banished into smoke. Nowe  
to make an end, thus I trust you see  
that I stand binwounded, & binhurt  
agaynst these sore bloody blowes. If  
any man thinke that I haue bin to  
quicke against them that be aduersa-  
ries in words, & not in meaning, let  
him consider, that I haue not had re-  
spect to them onely, but also to the pa-  
pists, which earnestly vse the same  
weapōs against vs. And further, be-  
cause I trauail to maintaine the glo-  
ry of my god, which shireth to the da-  
seling of wicked mē's eies in the whole  
gouernement of the world, I thought  
good to vse some quicknes and lyue-  
lines of words, to awake þe dulnes of  
my hearers. God our most mercifull  
lord & father, encrease the knowledge  
of his prouidence in vs al, arme vs w  
paciēce in these miseries, & cōfirme in  
vs the hope of a better state. Amen.

An

¶ An Exposition of these  
wordes (Leade vs not into temp-  
tation.) Made by Bar. Traheron, long  
before these former Lectures,  
and now added hereto, that  
you may know, that he  
neuer saide nor  
thoughte, that God is the authoure  
of sinne, as some most falsly,  
and vngodly, wold haue  
men to weene.

 Eade vs not &c. God  
tempteth, & trieth men  
sundry waies, and to sun-  
dry endes. First to begin  
with his owne whom  
he chose in Christe Iesus, and prepa-  
red to euerlasting life before the founda-  
tions of the world were laid, he  
tempteth and tryeth them to sondry  
endes, namely, either to make theyr  
vertues whyche hee hymselfe hathe  
wrought in them, to shine forth more  
clearly, or to open their shame and  
F.i. naughty

naughty corrupte nature , that so afterwarde they maye liue in greater warinesse, and feare of god, and more earnestly desire his helpe , knowing better their owne wickednesse. To the ende, whereof, we spake firste, hee tempted Abraham and Job, to bring I meane, their vertues to lighte, and to make them more certainly knowne . To the other ende, he tempted king Dauid, and S. Peter, and many other, not vtterly to destroy them, but to humble them, to teach them to knowe, and abhorre their owne wickednesse, and to fele more certainly, his great goodnesse and mercy. And though God vse this temptation to the profite of his chosen, yet they ought to pray, that they may not fall into it. For though it be so, that God of his great goodnesse ; maketh oure naughtinesse to tourne to his glory, and our welth, yet the godly ought to abhorre to comitte any thing, whereby their God is iustly offended.

But



But you will say, if he be offended with those our deedes, why bringeth he vs into them?

With our deedes he is surely offended, but hee is delighted with that, that hee bringeth to passe by them, namely with our humilitie, with our better knowledge of our owne weaknesse, and with oure more warie walking afterwarde in due feare of him. This tēptation, into which God bringeth his electe, endureth but a tyme.

But hee bringeth some into a perpetuall temptation, vtterly giuing them by to Sathan, and hardning them in wickednesse for euer. The godly do not pray that they may not be led into this temptation. For they haue a sure cōfidence, y they are gods childrē. For otherwise they might not cal him father. And if they think that they be Gods children, they must thinke that they be gods chosen. And bycause they bee Goddes chosen, they must thinke, that they can be

no more damned, than God can cease  
to be God. For whom hee hath once  
chosen, them he hath chosen for euer.  
Neither can hee repent him of the  
thing, that he hath once purposed, nor  
change his purpose. For that shoulde  
argue some imperfection in him,  
which cannot be in the diuine nature.  
Wherefore the godly are out of daun-  
ger and feare of this temptation. For  
they beleue not only that God is  
their father, but that he will euer be  
their father. For he is father to none,  
sauiug to those whome he infallibly  
chose before the foundations of the  
world were laide, whom in time he  
giueth to his sonne to be saued, and  
preserued for euer. For no man can  
take them out of his hand, and those  
that come to him, he casteth not oute.  
Wherefore, sith no man, nor deuill can  
take them out of his hande by force,  
and sith hee hath no wil to cast them  
out, they are safe, and sure for euer.  
But here riseth a greate difficultie:

For

For it seemeth vniust, that God shuld  
leade some into temptation, and har-  
den them, and giue them vp for euer  
to sinne, and yet punish them for their  
sinnes. Neuerthelesse we say, that  
God leadeth into temptation, not en-  
ly whereby mē's vertues are brought  
to light, or their weakenesse vttered  
to their wealth, which happeneth to  
the chosen, but also whereby they are  
hardned, & made stiffer in their wic-  
kednesse, and giue vp to sinne, which  
happeneth to the reprobate. And that  
this is so, the scripture teacheth plain-  
ly, where we haue, that God hardned  
Pharaos harte, and gaue vp idola-  
tors to shamefull raging lusts, and  
where it is saide to the preacher of  
the gospel: Go, and engrosse the  
harts of this people, make dul theyr  
eares, stoppe their eies, that they see  
not with their eies. &c. Certayne  
writers, bycause they cannot se how  
this may be don iustly, alter the tong  
of the holy Ghoste, & so, leade vs not,

¶.iii.

they

they say, suffer vs not to be led, and where God saith, he hardened Pharaoh, they saye, hee suffered him to be hardened. And so in teaching the holy Ghost to speake, they thinke, that they haue auoided all absurditie, and inconuenience.

But so in dede they auoid one inconuenience with an other, yea with inconuenience they runne from the truth. Other better learned say, that God is greater than mans reason, so that it is no maruell, if we cannot see his iudgements thoroughly. For often times, the deuises of very wise men, seme vniust, and vnwise to vs at the beginning, and yet when we se the issue, & ende of them, we are compelled to confesse, that those thinges were righteously done, that wee at the first thought to be folish. So when we shall enter into gods sanctuarie, and se God, as he is, we shall perceiue that he neuer did any thing vniustly, or vnreasonably, but that hee hath  
delte

delte with al men according to the bittermost pointe either of equitie, or of mercie. All this is very truly spoken. Howbeit, I see not, but that euen in this life, wee may see good, and iust causes, that God shoulde harden the reprobate, and leade them into this balefull temptation. For are not they worthy to be hardened? And what vnrightheousnesse is it, to harden them that are worthy to be hardened? For you must vnderstand, that when the scripture saithe, that God hardneth men, the meaning is not that they were soft before, and that then God hardened them: for when were they soft? But the meaning is, that God maketh them harder. And that is iustly don, for their former hardnesse deserued to bee made harder. In dede if they had bin soft before, and then hardened by God, there had bin some place left to a complaint. But if god punish their former hardnes with more hardnes, he dealeth w<sup>th</sup> thē most iustly.

J. iiii.

This

This beeing considered, that the reprobate are neuer soft, but euer harde, as it is euidente, I see not so great difficultie in the matter. For why shoulde not God harden them, that are worthy to bee hardned, by reason of their former hardnesse? Why should not God leade them in, to perpetuall temptation, and giue them ouer for euer, that are worthy to be led into perpetuall temptation, and to be giuen ouer for euer? If any man will say, that it is Gods faulte, that he softneth not all men, let hym shew, that God first hardned al men. If all men first hardned themselues, what shall constraine him to make them soft againe? If he will, he sheweth his mercie, if he will not, hee sheweth hys righteousness. But who shall compell him to shewe hys mercie, where hee may shewe his iustice? If then hee harden, he doth iustly, if he soften, hee doth mercifully. By knowledge hereof, the godly shall haue

haue thys profit, that they shall much  
more haue in reuerende admiration,  
the exceeding great goodnes of God,  
when they shall consider that he vout-  
safed to take them into the number  
of those, whome of hys mercye hee  
would soften, where of hys iustice hee  
myghte haue hardned them for euer.  
Thus I truste, I haue shewed you  
iust causes why God hardneth some,  
and leadeth them into suche tempta-  
tion, as byyngeth with it euerlastyng  
destruction. Howebeit I denye not,  
but that in many workes of God, be-  
fore we can iudge rightly, we muste  
tary, vntyll we maye see them altogi-  
ther, and not by peeces. For there be  
many thyngs among vs here in this  
world, which we shoulde iudge yll fa-  
uored, if we shoulde see but peeces of  
them, which being seene together, are  
most comely and beautiful. So if we  
wyl see the decent and comely order  
of Gods doynge, we must tarye till  
we may see the whole bodye together,

f. b.

and

and not a leg in one place, & an arme  
in another a mile of, and the head as  
farre distant. But wee may not passe  
thus from this matter. For there bee  
some sentences of the scripture, that  
seeme to impugne our saying, and to  
teache partly that God tempteth no  
man, partly that he tempteth no man  
to vtter destruction. Touching the  
first, Saincte James saith, let no mā  
when hee is tempted saye, that hee is  
tempted of God. For as God cannot  
be tempted of euill, so he tempteth no  
man. But euery man is tempted,  
while hee is drawen away, and bay-  
ted with his owne lust. To this I  
say, that Saincte James meaneth  
plainly, that God tempteth no man,  
as the authoure and worker of sinne  
in him. For God causeth not euill in  
a mans hart, and then stirreth hym  
to committe that euill in acte, that he  
hath caused and wrought in him: but  
where as man is euill of himselfe,  
thorough Adams fall, and full of vi-  
ces,



ces, by his owne corrupte nature,  
god stirreth him to vtter those secrete  
sores, not that God made, but that  
mā had by corrupting and poysoning  
his nature, which God at the begin-  
ning made good. So it is true, that  
God tempteth no man to euil, which  
hee hath not, but God maketh hym  
vtter the euyl which he hath, and as  
it were, pulleth the adder out of his  
hole. And who can say that that is  
not well and iustly done? After this  
vnderstanding I take Saint James  
wordes: For I wyll not make hym to  
set his head, and to runne against the  
euidēt scriptures. For who hath not  
read these wordes in the .xxiii. of the  
second booke of kings: Gods anger en-  
creased against Israell, and he stirred  
vp Dauid against thē, to say, go & nū-  
ber Israell, & Jehuda. For by that act  
as it appereth, Dauid greatly & iustly  
offended god, & brought a sore plague vp-  
on himselfe & vpō his people. For Da-  
uid surely wold trust in the multitude  
of

of his people, leaſning the confidence  
that he ought to haue had in God on-  
ly. Therefore the ſcripture ſaith, that  
God ſtirred him to number his peo-  
ple, to make his naughty diſtruſt in  
God knowne, and to puniſh the peo-  
ple which had offended him with  
other ſinnes. Howbeit God was not  
the author and worker of Dauid's  
diſtruſt, nor of the peoples ſinne, but  
moued Dauid to ſhewe forth that,  
whereby al the world might ſee, that  
God iuſtly puniſhed him. Againe wee  
haue in the .xii. of the ſeconde booke of  
Kinges theſe wordes: Behold, ſaith  
God, by the prophet Nathan, to Da-  
uid after he had committed abhomi-  
nable adulterie, and ſlayne innocente  
Barie, I ſtirre vp euil vppon thee, out  
of thine owne houſe, and I will take  
thy wiues in thy ſighte, and deliuer  
them to thy neighbour, and hee ſhall  
lie with thy wiues, in the ſighte of  
this ſunne. For thou haſt wrought in  
ſecrete, but I will do this thing be-  
fore

fore all Israell. &c. Nowe though it came to passe by gods ordinance, that Absolom lay openly with Dauids wyues, yet it is plaine, & God wrought not in Absolom that vile adulterous minde, but bled that naughty minde, that Absolom had, to punish Dauids shameful adulterie and murder. Touching the second matter, that God tempteth no man to everlasting damnation, some alledge the prophet Ezechiel, where God saith: I wyll not the death of a sinner, but rather that he shall tourne and liue. And Sainte Paule to Timothe: God wyll haue al men to be saued.

To these scriptures, this is myne answer. Where god sayth in Ezechiel, that he will not the death of a sinner, wee must vnderstande it of those sinners, whom he hath chosen before the beginning of the world to be conuerted, and to liue. For it is euidente by S. Paule, that God hathe some vessels of wrath, ordayned to destruction,

tion, and therefore he giueth them bp  
for euer to wallowe in their finnes,  
and in them punisheth one sin with  
another. If any man thinke it bniust,  
that God shoulde ordaine some to de-  
struction, and punish sinne with sin,  
let him shew, that they were not  
worthy to be ordained to destruction,  
and to be so punished. God then will  
not the life, and conuersion of those,  
whome he hath appointed to destruc-  
tion. For then his will shoulde be a-  
gainst his owne decree. Wherefore  
as I said, we must vnderstande, that  
he willethe the life, and conuersion of  
them whom hee hath appointed to  
saluation, and of none other. For  
when S. Luke saith, that as many  
beleued, as were appointed to euer-  
lasting life, he teacheth thereby, that  
the rest which beleued not, were ne-  
uer appointed to everlasting life. And  
who can saye, that it is gods wyll to  
saue any besides his owne appoint-  
mente? If any man wyll take these  
worde:

words, God willeth not the death of  
a sinner, for God delighteth not sim-  
ply and absolutely in the deache of a  
sinner, but for a certaine respecte, the  
hebrue worde, kaphers, which Ezechiel  
blesseth is, shal sauoure & helpe their  
vnderstanding. I know in dede what  
maner of obiection some rauing vn-  
learned spirits make against this vn-  
derstanding, but it may be altoone co-  
futed, as reherled. For they say, that  
god willeth nothing, wherin he deli-  
teth not. For will, say they, being a po-  
wer of the mind, which hath hir free  
working in chosing & desiring, or in  
refusing and not willing, willeth no-  
thing but that wherin it delighteth.  
These silly soules cannot make a diffe-  
rence betwene willing of a thing for it  
selfe, & willing of a thing for a certain  
purpose, & not for it selfe. If their say-  
ing were true, me in a tempest might  
not cast their goods into the sea, for sa-  
uing of their own liues, vnles they  
delited in the losse of their goods. Jud-  
ges

ges might not will theeuës to be hãg-  
ed, vnlesse they delighted in their han-  
ging, and so the first pooze men should  
be very noddies, and al Judges playn  
murtherers. Yea, so they affirme  
that God could haue no will that his  
sonne shoulde be tormented, vnlesse  
he delighted in his tormente. And the  
they say, either, that Christ was cru-  
cified whether God would o: no, and  
agaynst his decreed wyll and ordy-  
nance, o: els they assigne to God that  
I abhorre to vtter for the falsnesse of  
it, and abhominatiõ. But we wyll  
comber oure selues no farther wyth  
such dotings of brainlicke men.

Touching the wordes of Ezechiel,  
they may be also shorly thus vnder-  
standed, that Gods wyll is not, that  
any sinner conuerted, and repentant,  
shall die. Where Sainct Paule saith,  
that God wyll all men to be saued, he  
fighteth not against himselfe, but  
meaneth that God hath chosen some  
of all sorts and states, whome he wyll  
bring

bring to the knowledge of his truth.  
But because we cannot know certainly  
which they be, S. Paul biddeth  
us pray for all sorts of men, for kings  
and noble men, which yet seeme far-  
thest from God and godlynesse. For  
God amongst all sorts of men hathe  
some whom he will saue. And this is  
no new exposition, though new men  
use it. For this is an old worne, & well  
known sentence: Distributio est, non  
singulis generum, sed pro generibus sin-  
gulorum, quia de qualibet conditione  
hominū aliquos predestinauit ad vitā:  
which wordes teache, that Gods will  
is to appoynt to life, and saue some of  
euery sorte and condition, and not e-  
uery one of all sorts and conditions.  
And surely it is mere madnesse to say,  
that God will saue more then his  
sonne wold pray for. The wordes of  
his sonne whose will agreeth wyth  
the fathers in al things, are wel kno-  
wen. I pray not for the worlde, saith  
he, but for those whom thou hast gi-

uen me. Why it is not Gods will to  
saue all, I know not thoroughly: that  
it is not hys will I knowe: & I know  
that whomsoever he condemneth, he  
condemneth iustly. And herein I ap-  
peale to the consciences of all men.  
For no man liuing in the world, can  
auoyde, but that he shalbe constray-  
ned to graunt, that there is in hym  
most iust matter, and most iust causes  
of damnation. For all men are defiled  
with sinne, & sinne was not in them  
by their creation, but they pulled it  
vpon them, and wrought it in them-  
selues, declining from their first state.  
So al men are worthy to be leste in  
the puddel of the filthy sinnes wher-  
in they haue willingly drowned the-  
selues, and in the ende to be damned.  
And so God is iust, if he geue them o-  
uer in this life, to y<sup>e</sup> wickednes, wher-  
of the very cause and roote is in them  
selues, by their owne procuremente,  
and if he appoint them to euerlasting  
punishmente after this life, whiche  
they



they haue iustly deserued through  
their manyfolde horrible offences.  
Now I would tary you no longer,  
sauiug that as often as we speake of  
this matter, rude men rushe in, and  
thinke to roote bp al with their t'wi-  
fold snoutes. For if it be so that God  
hath alredy foreappoynted whom he  
will saue, and whom he wyll con-  
demne, then say they, preachings and  
exhortations be vaine, and superflu-  
ous, and it skilleth not how men liue.  
For the reprobate can no way be sa-  
ued, and the chosen can no way be  
damned. Herelinto the godly shal an-  
swere, first that it is not superfluous  
to preach to the reprobate, for therby  
their damnation is made iuster, and  
they are driuen farther frō al excuse.  
And to the chosen it is right fruteful:  
For therby it pleaseth god to awake  
their sleepey sluggishnes, & to quicken  
their dul members. For God worketh  
two wayes in them, by his spirite  
within, and by his word without. By  
G. ii. his

his spirite hee lightneth their darke  
minds and new frameth their croked  
harts. By his word he spurreth them  
foze ward, and inflameth them to de-  
sire, and to seeke newenes of life. If  
then God wil vse his word as an in-  
strument, when he wil shew the effi-  
cacie, & mighty working of his hand,  
with what face can any man say, that  
preaching is superfluous to the cho-  
sen? If God will that waye prepare  
them to his farther woozking in the,  
shall any man forbidde him to vse the  
meane that semeth good to him? Se-  
condly, where they say, that it shall  
not skil how men liue, we will desire  
them to vnderstand, that the repro-  
bate through their wicked lyfe, and  
heaping of sinne vppon sinne, make  
their damnation and tormente more  
greuous. And as for the chosen, they  
study not in dede to liue wel, that they  
may winne heauen, but they study to  
liue wel, because heauen is alreadye  
theirs. They labour not to make  
them

themselves Gods Children throughe  
good workes, but because they  
bee Goddes Children therefore they  
worke well. They saye not because  
we are already saued, we will do no  
good workes, but they saye, because  
we are saued, therefore we wil stu-  
dy to do good works, and to shewe  
our selves thankful to him, who of  
his onely mercy hath saued vs.  
For they knowe that they are ap-  
pointed to Gods kingdome, and  
saued to this ende, that they shoulde  
glozifie their heavenly father tho-  
rough good workes, and be fashio-  
ned after the image of hys sonne,  
and not to wallowe themselves in  
filthy luses, but to liue in puritie,  
and holinesse before **G D** theyr  
Saviour, who renueth, and refoz-  
meth all thoose wyth hys holy spi-  
rite, whom hee hath foreordayned  
to enioye his kingdome euerlastingly.  
Wherefore these wilde bores  
weare their tuskes in vaine againste  
thys

this Adamant, which may bee  
hitte, but neuer hurte. Thus  
much I had to say to you  
at this tyme: giue God  
the glorie.  
Amen.

FINIS.

This note. i. standeth for,  
that is to say.

*¶ Imprinted at London, nigh  
vnto the three Cranes in the Vin-  
tree, by Thomas Dauson, and Tho-  
mas Gardiner, for Edward Aggas,  
and Thomas Charde.  
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